Emma Gray

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—ISAIAH 61: 1, 2.

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A MEANS OF SPREADING THE GOSPEL.

BY ELDER THOMAS E. MCKAY, PRESIDENT OF THE FRANKFURT CONFERENCE.

THE knowledge that God lives, and that His Church is upon the earth is one of the greatest blessings that our Father in Heaven can bestow upon His children; and it should be the object of every individual who has been favored with a testimony that the Gospel is true to assist others in placing themselves in a condition to obtain that same divine knowledge. There is no better way of showing our Father in heaven that we appreciate the blessings that come through obedience to the Gospel than by bearing testimony to our fellowmen of the joy, comfort and hope that compliance with the plan of salvation brings.

It is true we cannot all be preachers; but we can and should be Latter-day Saints. Begin at home; see to it that love and unity abound. Learn to sing understandingly "Love at Home," and sing it often. The words, "There is beauty all around when there's love at home," are true. Then carry this lovable, cheerful home spirit to your work. Don't grumble; don't shirk; be honest and willing if necessary to do a little more than is required. Get the confidence of your employees, or, if you are working for others, of your employer and fellow workmen, and never do anything to deprive yourself of this confidence. Let people see that you are a true Latter-day Saint by being one. Pay your debts and so conduct your affairs that it can be said of you, "His word is as good as his bond." Let each one do his part to hasten the time

when that can be said of every member of the Church. By living such exemplary lives more people will become interested in the Gospel than by our preaching.

An incident that well illustrates the power of example in spreading the Gospel is told by two Elders who recently made a trip into the country without purse or scrip.

In attempting to shorten the distance between villages by going through a forest they got lost and unexpectedly came into a little town of about eight hundred or one thousand inhabitants. They inquired their way of a man who was standing in front of one of the familiar German taverns (Wirtshäuser), and after receiving the necessary information, gave their informant a tract and passed on. The little book was taken into the tavern and thrown upon a table where a number of men were enjoying a social glass of beer. One of the party picked it up, read a page or two and decided to take it home with him.

The tract was read and re-read; more information was sought and received. What was read and heard seemed so plain that the man thought his neighbors would understand and believe it also. He asked the Elders to come and hold meetings in his house. The neighbors were invited and came—children and all. The majority seemed pleased with what they heard. Some, however, didn't know—they would first ask their pastor. It was decided that another meeting be held in two weeks if arrangements could be made. A few days later, however, a letter was received from the man who had so kindly opened his house for the meeting, stating that he thought it best not to hold another meeting, at least until the storm had somewhat subsided. The pastor had been telling the people something about the "Mormons" that the Elders had not mentioned.

Then followed a trying period for the newly found friend. He was opposed on every side; but he defended each principle of the Gospel as best he could, and in so doing he became stronger in his belief that the Gospel was true—that it was from God. The more he was opposed the harder he worked; every family in the village was furnished with tracts. He struggled on hard and faithfully, but all to no avail. He could not understand it; he had not been used to such treatment. His opinion in the past had always been respected; in fact nothing of importance would be undertaken without first consulting him about it, but now instead of the people coming to him they actually shunned him. His wife, too, opposed and tried to persuade him to let the whole matter drop and not worry about it.

In these dark hours he learned to pray; and often he would leave his work, step into the little forest adjoining his land and pour out his soul to Him who knows our thoughts, our desires, our sorrows, our joys, our all. His prayers were answered; he received the peace and comfort of mind that he sought—an assurance of the divinity of the Gospel. He was baptized and again visited his neighbors, bearing them his testimony, but they would not listen. He then decided that he would say no more, only when he was asked; but that he would show his fellowmen by his example that he was a better man than before he had heard the Gospel.

In addition to the Church books, with which he had already provided him-

self, he purchased the song books, and instead of spending his evenings at the public inns drinking, he remained at home with his family, studied the Gospel and with the assistance of his son who played the zither well, learned to sing the songs of Zion. His wife, although opposed to the religion, was delighted with the change. She saw that her husband took more interest in home affairs, especially in the children; and that he was more kind, lovable and considerate towards her. She noticed, too, that he was cheerful and apparently always happy, and that his countenance had actually undergone a change, and was now always pleasant to look upon.

She could not understand it. She did not want to attribute the transformation to the Spirit of the Gospel, but what else it could be she did not know. She began to investigate and think for herself. So also did some of his companions. They, too, had noticed that their former friend was never in the tavern any more drinking beer, but was at home spending his evenings with his now happy family. They saw, also, as the children passed to and from school each day, that they were neater, cleaner, and better dressed than formerly, and that the "Mormon" spent the time and money that had usually been worse than wasted in the public inns, improving his home and surroundings.

The neighbors could not help but notice all these changes, and soon began to talk about them among themselves. Some of the more thoughtful ones began to look for the cause. They quietly hunted up the tracts which they had thrown to one side without even reading them, and found, much to their surprise and contrary to the stories that had been circulated, that what they read actually agreed with the Bible.

So the investigation went quietly on. The "Mormon" was closely watched, and he knew it. He worked with himself trying each day to do some good, to overcome some weakness, and so to live that he would be entitled to more of the Spirit of the Lord. The neighbors began to be friendly; their prejudice began to wear away; they realized that there must be something in a religion that would bring about such an improvement in one of their fellow-workers. The example of the new convert had and is still having the desired effect; and now instead of being alone in his little town to be laughed at and ridiculed by those who know no better, five others, including his wife, have received testimonies of the Gospel, and have made covenant with the Lord through the ordinance of baptism; and the prospects are good for doubling that number in a very short time.

Let each Latter-day Saint sense the responsibility that rests upon him, and follow the advice that Apostle Lyman gave in a recent number of the STAR, viz.: "The Saints should take pride in maintaining their honor and integrity among men. They should be good neighbors and win respect for their industry and fair dealing. Let no reproach be brought against your name because you borrowed and failed to pay your debts, or that you practised deceit and fraud." Be what you profess to be—Latter-day Saints.

WHEN a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand.—BRIGHAM YOUNG.

THE DEVIL NOT DEAD.

WORD comes from Milwaukee that "the devil is dead." The statement was made Sunday by a minister in a sermon preached at Plymouth Church, and the *Milwaukee Wisconsin* kindly reported it for the information of the world. "The devil is dead."

The speaker, Judson Titsworth, admitted the presence of evil in the world, but no personal leader, or ruler, of the forces of evil. He denied that the Bible teaches the existence of such a personal adversary, but, then, as if not satisfied with his argument, he added that we are not bound to believe in the Bible anyhow. The idea of a "fallen angel" he said, is Milton's; it did not originate with any inspired author.

His reasoning is very characteristic. The devils of ancient times were, in his opinion, "demons" or "satyrs," or common ailments such as "fits." The devils of to-day are microbes and bacteria and germs. And if satyrs and demons and devils and sprites and other minor devils have faded away from the belief of the sensible persons, why not put away the chief devil, Satan, too. It is easy to see how the belief in a supreme devil came about from the easy belief in the many demons of disease and satyrs of the woods. Now that the lesser ones are no more, the greater one must go, too. That is the argument.

The speaker accounted for the presence of evil in the world, on the theory that it all comes from God. This is the report on that point:

"God Himself in His wonderful goodness and greatness and wisdom is responsible for evil. It is hard for us to think sometimes that an all merciful Father is responsible for the pain and sin and evil in the world and it is so easy to lay it on to the devil, but the grander and nobler conception of the Divine Father is that He has the power over righteousness and sin, that sin is but misdirected good, that wrong is but right misplaced, that vice is virtue gone wrong.

"Temptation is the pull, the dragging down by the lower nature in man of the higher, the degradation of selfishness and sensuality and lust. While there is selfishness and sensuality in the world there is no need of the devil. And if we can do away with him, who would want to keep him? If he is inconsistent with God, let him go. He isn't needed. He belongs to the fanciful oriental religion. But for us in this occidental era, why not the sane belief unadorned by the terrors of those old fancies? It is inevitable that in the evolution of doctrine there must be a process of eliminatiou which will cut away from the true conception of God all that is false and unnecessary. And now for the honor of God and for the sanity of our belief and our thinking, I plead with you to give up the devil."

All of which is simply begging the question. We cannot argue the devil out of existence by assuming "that there is no need of him." Many things exist, the need of which may be difficult to conceive. Evil may be the reverse of good, vice of virtue, and yet that does not say that there is no need of a personal fallen angel. On the contrary, that only proves how easy the transition is from good to evil; it shows how an angel may become fallen, and how his power to tempt human beings can be accounted for.

To say that God is responsible for the evil that exists comes pretty near being blasphemy. And yet, if there is no personified being in which the principle

of evil has an abode, the conclusion that evil, both moral and physical springs from God, is inevitable, if the existence of evil is admitted. The preacher quoted admits this, and explains it by saying it comes from God. He does not believe in a devil, but in a "god" from which comes both good and evil. Virtually, his god is devil as well as god. From this terrible conclusion we see no escape if his premises are true.

Evidently the devil is not dead. As long as he can gain a hearing in the pulpit a Sunday morning, he is but too much in evidence.

It will not be denied that modern theology has incorporated in its doctrine of evil, much error that needs correction. But it must not be overlooked that the New Testament clearly recognizes the existence of a person in whom is vested supreme evil power. He is the "tempter," "Beelzebub," "the strong one," "the enemy," "Satan," "the old serpent," etc. The Scripture idea is, that this evil personage, though a mighty ruler who is at war with God, yet is in every respect inferior to God, both in power, in knowledge and influence and that his destiny is to become conquered and cast out for ever. The Scripture idea of this evil power is therefore essentially different from that of pagan mythology, from which it sometimes is said to have been borrowed. The Zoroastrian devil was an evil power equal with God in power. Man had to choose between the two. The Scriptural system is not dualistic, as is this. It recognizes evil only as some transient, something accidental. God is the supreme Ruler. He alone is everlasting. Good shall finally prevail. But as yet, the devil is not dead.—*Deseret News.*

A HEBREW PRINCE.

Among the great men of olden times there are few whose life's story fills us with more sympathy than does that of Jonathan, the first prince of Israel.

In the days when the tribes, tired of being ruled by the Lord, had demanded and received a king, the Philistines came up from their cities by the sea and sorely vexed the people. Saul began a campaign against the intruders, and shortly after being anointed king, he gathered two small armies to drive them out of the land. To the boy Jonathan he gave a thousand men and very soon the Philistine garrison at Geba was smitten by the young leader. The victory was trumpeted throughout the land at the command of the king, but was followed by a condition he had not expected. A countless host of the enemy with chariots and horsemen came up to punish Israel, and Saul found himself almost deserted. Only he and Jonathan had swords and armor, and the six hundred men who followed them had only farming tools in their hands. It seemed too that the Lord had deserted Saul, for Samuel tarried beyond the appointed time when he should offer burnt offerings at Gilgal on the bank of the Jordan. Saul assuming to do so lost the kingdom for Jonathan and his house.

In this terrible strait one Israelite had perfect courage, and that was Jonathan. While Saul sat under a pomegranate tree, the brave youth and his armor-bearer stole off unseen and passed to the other side of the valley. As they neared the camp of the enemy, "Jonathan said to the young man that bare his armour, Come and let us go over to the garrison of these uncircumcised:

it may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few. And his armourbearer said unto him, Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart." In all the history of battles we can hardly find a parallel to such perfect spirit. Two men against an army—Jonathan led the way feeling sure that if the Lord would, He could give them the victory, and if He chose to work in some other way, then they could bravely die; the armorbearer, devoted, unhesitating, was willing to meet death, if necessary with his master.

Such faith and courage won the favor of the Lord of Hosts, and when the struggle had commenced and the two youths had slain twenty of the enemy, the powers of heaven began to battle with them. The earth trembled, confusion spread among the Philistines and in their fright they began slaying each other. The fearful Israelites took heart and completed their enemies' defeat.

But Jonathan's courage was no greater than his love was tender. When he learned that, though the firstborn of the king, he should never sit on the throne, his friendship for David did not waver. He felt nothing of the anger and jealousy that maddened Saul and led him to seek David's life. He braved his father's wrath that he might keep his vow with his friend and warn him to flee for safety. That scene on the lonely field where Jonathan and David parted will never be forgotten so long as love is cherished between man and man. "Speak not of grief till thou hast seen the tears of warlike men." The two bravest soldiers in Israel wept in each other's arms. One, according to human law, was heir to the throne, the other was anointed to possess it by the Prophet of God, yet there was only love in their hearts and grief. They sorrowed at their separation under such conditions, and the division that had come to their people.

Of Jonathan's remaining years we have little record. He suffered the misfortune in the beginning of his father's sin and endured throughout life the consequences of his transgressions. When Israel's first king had run his course and met his fate on the battlefield, Jonathan, his devoted son, died at his side—"in death they were not divided." Well could David lament: "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women."

INFANT WATER CURE.

The proper care of children is a great responsibility of parenthood, and the little ones, helpless and inexperienced, have often cause for complaint at the treatment they receive. The first-born of the family usually suffers most being subject in some cases to silly indulgence, and in others to the experiments of untried theories of young parents. One of the worst practices is the attempt to "harden" infants by cold water baths. Naturally the body becomes capable of bearing cold by being exposed to low temperature, but only when increased heat is generated within and not because the body is allowed to become sensibly cold. A sane person does not inure himself to cold by permitting himself to be frozen.

Dr. Hecker of Carlsbad, Germany, has recently made observations of sixty

children, part of whom had been cared for properly, part been mildly "hardened" by a daily cool plunge or sponge bath, and part severely hardened by cold shower baths or other cold water treatment more than once a day. Of the thirty-two that had been subjected to the "hardening" processes, twenty-five had endured it during their first year, and the other seven later. That the cold water cure was far from beneficial is shown by the following statement. The translation appears in the *Literary Digest*:

"Great liability to colds was shown by 31 per cent. of the unhardened, 38 per cent. of the mildly, and 62 per cent. of the severely 'hardened.' Of severely hardened young infants, 73 per cent. were very liable to colds. The effect on the nervous system was favorable in 3, unfavorable in 4 cases of mild hardening; favorable in 4 and unfavorable in 8 cases of severe hardening. Of 15 children hardened when older than two years, 7 exhibited abnormal nervous irritability, while of those not hardened not one was either excessively boisterous or abnormally excitable. Fifty-three per cent. of the unhardened and the mildly hardened infants passed their first year in perfect health, but only nineteen per cent. of the severely hardened developed into perfectly healthy children, while 66 per cent. underwent severe illnesses which left them more or less permanent invalids. Adenoid growths (hypertrophy of the tonsils) appeared in forty per cent. of the unhardened in 30 per cent. of the mildly hardened, and in 40 per cent. of the severely hardened. Other consequences of excessive hardening were anemia, neurasthenia, loss of appetite, crying at night, chronic bowel diseases, and lessened power to withstand disease in general."

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

THE increase of volumes in the Free Public Library at Salt Lake City during the last year was 2,647.

PRESIDENT BRIGHAM YOUNG of the Council of Twelve Apostles was at last report somewhat improved in health.

A NEW beet sugar factory is soon to be erected near Idaho Falls, twelve miles from Blackfoot. Utah and Idaho capital will build the plant.

DURING the year 1902 the value of Utah's coal and coke out-put was $6,306,300. In this industry about 2,400 men have been employed. Coal has been shipped into California, Oregon, Washington and other neighboring states, and Utah coke supplies the smelters of Anaconda, Montana.

AT the Latter-day Saints University an interesting program was rendered, December 19th, from selections of the noted Utah composer, Professor Evan Stephens. The words and music were mostly those referring to home, friendship and love. Professor Stephens and other artists took part in the program.

THE Provo Woollen Mills company which was established by President Brigham Young many years ago, is in a very prosperous condition. The management has already made contracts to supply goods during the whole of the current year. Improvements are going on rapidly. The new weave room that will soon be opened is one of the most modern and best in all the United States.

TWELVE years ago the experiment of making beet sugar in large quantities was tried in Utah. The establishment of the first factory was one of the severest financial struggles ever experienced in the West. The experiment has proved wonderfully successful and last year the out-put of the two Utah companies from their several factories and plants was forty-two million lbs. of white granulated sugar. Over half of this is exported from the State.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 8, 1903.

EDITORIAL.

OUR BRANCHES.

THE Church of our Lord as established in these last days is a very complete organization. Its growth in numbers and influence is steady and the outlook is clear. It was designed to be and is a world movement, and will some day cover the whole earth. What we do now, though insignificant in the eyes of men, and often unseen by us in its true significance, is really of very great importance. The record of it will some day judge the world.

In Zion where the Saints are gathered, the Church is divided territorially into stakes, and these are made up of an indefinite number of wards. In the world the organization consists of missions, conferences and branches. At present the missions and conferences are well defined, but the branches in some parts of the European mission, especially Great Britain, are not so distinct as they should be. Each mission is geographically divided into conferences, and each conference should be geographically divided into branches, so that every part of the conference is embraced in some branch.

We need not speak of the duties of the conference president, as they are well understood. Each branch is presided over by an Elder called a branch president. His duty is to conduct meetings within his branch and keep the necessary branch records. He directs the labors of the Teachers and other officers of the branch and has general supervision over the Sunday school, Mutual Improvement associations and Relief society. He receives and records the tithes and offerings. The branch president may be a local Elder or he may be an Elder from Zion, as the conference president may decide. The position of the Elders from Zion is that of a traveling ministry ranking next to the conference president. Their labor is particularly to preach the Gospel to strangers, but as was stated they are capable of acting as branch presidents just as an Elder may labor in the office of a Deacon, or an Apostle as the president of a stake. But if the Elders from Zion are not branch presidents, these local officers must realize that the missionaries have presiding authority over them, just as the conference president has. The relative positions of a local Elder acting as president of a branch and a Seventy or Elder who is filling a mission are similar to those of a Bishop of a ward at home and a member of the stake presidency. The Bishop conducts the meetings and carries on business though the president of the stake or one of his counselors is present, but he always consults with his superior officer regarding the conducting of the meetings and the transaction of business.

Every missionary labors in some branch, for the branches completely fill the conference. His labor report should show which branch he is in, and may specify as well, if desired, in which part or district of the branch his month's work has been done. He should report all his official acts such as blessing of children, baptisms, confirmations and ordinations to the president of the branch, that they may be recorded in the branch books. The branch president records all such ordinances performed in his branch, whether performed by himself or others, and reports them to the conference president, that they may be recorded in the conference books as well. There will then be duplicate records of blessed children, baptized and confirmed members, priesthood and so on. There may be a number of Elders laboring in the same branch in new fields, and a local Elder may preside. He does not attempt, of course, to direct their labors, but they respect him as the record keeper of the branch, and moreover they inspect the records frequently and see that they are well kept, for the correctness and completeness of our recording is absolutely necessary. The branch president may have a clerk, if he can find a reliable one, but he is responsible both for having the original entry made in the branch records and for sending a duplicate of the same to the conference president to have recorded in the conference books.

Presidents of conferences should begin to reorganize branches, if these have become disorganized, until they have every part of their conference covered by branch organization. This is merely going back to the conditions as they have existed from the beginning. The boundaries of the branches should be as well marked as are those of the conferences now. Where branch records do not exist, these should be supplied. We expect to have for sale in the near future membership books suitable for branch use, so that where the branches are without, they can wait a short time until these are ready. Books of record should never be destroyed under any circumstances whatever. They may be old and out of use, but they should be preserved. Some of the old record books are of the greatest value. By them are determined often the membership and priesthood of those who are dead. Their descendants must obtain these data in order to perform correctly the family temple work. In other cases living persons claim membership and priesthood, but unless their names are found on the records these claims must be refused.

We hope that the confusion that has existed in the minds of some regarding what a branch is will exist no longer. The tendency seems to be to make the conferences here in Great Britain about what the branches used to be, ought to be, and are on the continent. This tendency should not be followed. The branches have their place in our Church organization, and though we are influenced by circumstances to a great extent here in the missionary field, there is no necessity of discontinuing them.

FRANCIS M. LYMAN.

THIS TIME IT TRIUMPHS.

The Latter-day Saints have no hesitation in declaring that the culmination of this earth's history is in the religious movement called "Mormonism." No event, of course, has ever been or will be of such supreme importance as the voluntary sacrifice of Jesus Christ; but the accomplishment of it was an awful

thing that can hardly be thought of without a shudder. And though the spiritual effects of the Savior's earthly work will endure forever and ever, yet in a temporal sense it failed. The world that was so blind and wicked that it slew Him was no more merciful to His servants. His followers were silenced by death or fear, or worse, were corrupted by favor and wealth. The Church was taken from the earth. Humanity again turned apostate. True, the record of the Gospel was left, and since it has been read by the people themselves, it has done an incalculable amount of good; but misinterpretations of the Scriptures have also led to the spilling of rivers of blood.

It is in the last days that the Gospel of Jesus is to make a complete triumph. The divine plan, though formulated in heaven before the foundations of this earth were laid, has been tolerated by mankind only for short periods since it was first taught to Adam, but now it will endure and grow in influence. This age will test the Gospel more than any other has done. Men are more tolerant now than they have ever been before; they are also more intelligent and strenuous. They have the experience of the ages back of them and are in a better position to discover a fraud. They are sailing securely upon seas not only of water but of thought and effort that were pathless and unexplored in the days of their forefathers. In such a time when men have reached the zenith of their glory and power, the Lord is directing His work quietly but surely. He permits His people to keep pace with the world in all good things and is preparing them socially and spiritually to be steadfast and calm when the social fabric begins to weaken and rend, wickedness overbalances the world and earthly institutions go down to destruction. And as the Gospel will triumph over all man-made institutions, so will the Saints survive all destructive conditions. When war rages and pestilence and famine afflict mankind, Zion will be a refuge for the Saints and for "every man that will not take his sword against his neighbor."

The Lord has said that the time of His coming is near at hand. The exact time even the angels in heaven do not know. There are some great things that must take place first, but if He willed, these could be soon accomplished. When He does descend with a shout, the voice of the archangel and the trump of God, only those who have been obedient to His Gospel will rise to the clouds to meet and rejoice with Him and all the faithful that have passed away before His coming. It behooves every soul to accept and be faithful to the message of glad tidings that is being borne to humanity by the Elders of the Church of Jesus Christ.

J. J. C.

Zion's Co-operative Mercantile Institution has favored this office with artistic calendars.

Elder Andrew Jenson who has been spending three weeks at Liverpool collecting Church historical data left Tuesday for London. He will continue his journey to Holland, Germany and the three Scandinavian countries, where he will pursue the same labors.

During the first three Sundays of November a census was taken of all who attended church in New York. The result showed that the small churches

had a proportionately larger attendance than the larger ones, and that only thirty-one per cent of the whole attendance were men. Of the Catholic congregations the percentage of men was only twenty-two.

In ordering an increased number of Stars this week President Pond of the Newcastle conference states that eleven new subscribers have been obtained by one member alone. This is Sister Annie Mason, of Wallsend-on-Tyne. We congratulate Sister Mason. That is a good beginning for the new year and indicates that Newcastle may have at least one of the five best friends of the Star at the end of March.

Among the wonderful discoveries of modern science is now said to be numbered the lazy germ. Professor Stiles, of the United States Health and Marine Service has discovered that laziness, in certain cases at least, is due to the presence of a small worm in the intestines and other parts of the body. The germ has received the name of uncinaria Americana, and abounds in the tropics and warm, sandy countries.

Arrivals.—The following missionaries arrived in Liverpool January 3rd, 1903, per s.s. *Winifredian*: For Great Britain—Shirley M. Woolley, Alma H. Davis, George A. S. Smith, Cornelius H. Banks, Salt Lake City; James L. Robson, Plain City; Claude T. Barnes, Kaysville; Edward F. Thompson, Bluff; Sydney B. Vowles, Tooele City; James E. Swann, Preston, Idaho; Joseph S. Barlow, Grouse Creek; Henry Bartholomew, Neeley, Idaho; William O. Creer, Lund, Idaho; John Y. Walker, Lindon. For the Scandinavian mission—Hans Hansen, Jr., Pinetop; Oley Oleson, Hooper; Lewis E. Johnson, Snowflake; Peter E. Carlston, Fairview; Christian Olsen, Jr., Elwood; John A. Johnson, Lindon; Joseph E. Jorgensen, Vernon. For the German mission—Leo E. Woodruff, Salt Lake City; Conrad Alder, Providence. For the Swiss mission—William R. Horne, Richfield; Charles H. Aebischer, Logan. For the Netherlands mission—Joseph F. Barton, Jr., Bluff; Samuel J. Allen, Goshen; Heber J. Webb, St. George.

In the same company the following visitors arrived: Mrs. Bertha H. Jenson and Miss Olga B. Dahlquist, Salt Lake City; Mrs. Julia C. Hower and child, Baker City, Oregon.

Appointments.—The Elders that came on the 3rd inst. to labor in the Britsh mission were assigned to labor as follows: James L. Robson, Liverpool; Claude T. Barnes, London; Edward F. Thompson, Norwich: Alma H. Davis, Newcastle; Shirley M. Woolley and Joseph S. Barlow, Nottingham; Sydney B. Vowles and John Y. Walker, Bristol; James E. Swann and William O. Creer, Birmingham; George A. S. Smith, Scotland; Henry Bartholomew, Sheffield; Cornelius H. Banks, Grimsby.

Releases.—The following named Elders are honorably released from their missionary labors to return home by the s.s. *Colonian*, sailing from Liverpool, January 29, 1903: David Ririe and Wilford W. Snyder, Newcastle; Stephen A. Newman, Birmingham conference.

TRANSFER.—Elder John S. Perkins is released from laboring in the Leeds and appointed to the London conference.

DEMONSTRATION OF DIVINE WISDOM.

IN that flood of light that came from the Lord to His Church during the first years of its existence, there was an important revelation pertaining to the temporal welfare of the Saints. It has been a vexation to those who have desired an easy conscience and yet have not been willing to give up old habits; and it has been a valued instruction and a joy to those who are eager for development and will work for it. This is contained in section eighty-nine of the Doctrine and Covenants, and is commonly called the Word of Wisdom. In it the whole Church is admonished to abstain from various things in very common use among all classes of people. Wine, except pure wine of their own make for the sacrament, and all strong drinks, tobacco, and hot drinks—meaning tea and coffee—are forbidden, and meats should be used sparingly and only in times of winter, or of cold, or of famine.

Gradually thoughtful people, and especially scientists, have been confirming this revelation as one of wisdom indeed. They recognize that if the Latter-day Saints continue to obey this law of temperance, together with the law of chastity, that they will escape the dangers of this great age and become truly great.

The growing evil of drunkenness is well illustrated by the following extract from an article in *Good Health*. It originally appeared in a French Journal:

"The writer calls attention to the fact that the official statistics of the police force of Paris show that for several years past there has been a rapid increase in juvenile criminality. Even among murderers there is found a large percentage of young people, some almost children. This increase of juvenile crime is charged to alcohol, which has been shown to act, not only directly, but indirectly, through heredity. Alcoholic insanity is increasing with great rapidity in Paris. Alcohol is perhaps more active than any other agent in producing human degeneracy, and is one of the most direct and potent causes of criminality and insanity. The children of drunkards are very liable to be epileptic and idiotic, as well as criminal. The children of alcohol-drinking parents, when young, do not appear different from other children, but about the age of puberty their criminal instincts begin to manifest themselves. . . Careful observations have shown again and again that there is an intimate relation between diet and alcoholism; especially that tea, coffee, and condiments lead to the use of alcohol. It has also been demonstrated that flesh-eating creates a thirst for alcoholic berverages and an appetite for tobacco, the use of which almost invariably leads, sooner or later, to the use of alcohol in one form or another."

An interesting fact in this connection is that meat is not necessary in the production of great strength and endurance. Aside from the natural preferance that a person has to eat something that has grown from the earth rather than to kill another living thing for food, it seems that a proper vegetable diet gives greater working power than does meat. The properties of the food must be studied that the needs of all the tissues may be supplied. For example, if one ceases to eat meat he cannot well live on a diet of rice, potatoes, onions, maize, squash, carrots, etc., but must also eat plentifully of peas,

beans, lentils, spinach, asparagus, celery, cauliflower, and such foods as contain flesh producing elements.

An international walking contest took place recently between Dresden and Berlin, the distance being one hundred and twenty-four miles. Athletes from England, America, France, Russia, Austria and Germany took part. The contestants were not allowed to sleep and were only given one hour for eating. They left the Saxon capital at 7:45 a.m., and twenty-six hours and fifty-three minutes later Karl Mann reached Berlin, and thereby won the world's championship. The winner is twenty-eight years old and for the last ten years has been a vegetarian. But this was not all; the second, third, fourth, fifth and sixth men to finish the long walk were also vegetarians.

THE OLDEST CONTINENT.

A CONTRIBUTOR to the *St. Louis Post Dispatch*, writing about the comparative age of different parts of the surface of the earth, takes the view that the oldest land in existence is in Missouri. The Alps are infants as compared to the Ozark mountains. He who climbs the Jura stands upon a peak of the modern world, but the man who stands upon the highlands of Ozark county looks upon land so old that the brain becomes weary in attempting to measure its ages. Then he continues:

"The Himalaya mountains have, during some thousands or millions of years, poured their deposits into that body of water which we know as China sea, and by filling the basin of that sea have deposited so much aluvium that the empire of China, with its untold population, now occupies the space over which the water once flowed unrestrained. Look to your maps and note how large the lowlands of China are; conjecture the depth of the aluvium deposit in those lowlands and then comprehend, if you can, the ages during which the Himalaya mountains have been busy filling up the basin of the sea, and by wash of the tides and overflow of the rivers, building the land of China as we know it to-day. The brain wearies of the effort. We are incapable of comprehending such almost infinite time; and yet we do know that the mountains of Asia are the youngest mountain ranges on earth, and that the lowlands of China belong to the last days."

After having made this statement as to the age of the Asiatic mountains he says:

"If the Himalayas are the youngest, the Ozarks are the oldest of the mountain ranges, and between the dates which gave them birth, the Rocky mountains, the Appalachians, the Apennines, the Alps, the Andes, the Nevadas, the Circassians, the Caucasus, the great mountain ranges of Australia and Africa had birth. Yet these were not created suddenly by some continent creating explosion, but slowly, surely, tenderly, as it becomes mother earth to develop her giant children. Thus, by analysis, we arrive at the age of the Ozarks, yet fail to comprehend; for we cannot measure their ancient height; nor picture the stormy world. We can dimly imagine it revolving, enveloped in clouds, the rain in ceaseless torrents descending, and the wide ocean rolling free and unbroken, save where the Ozarks broke the waves and turned the tide back upon itself."

This view of the case is different from that which once prevailed. America was long regarded as the youngest of continents. What the Prophet Joseph first taught on the subject of this continent being the first, and the home of

the first man, is gradually being accepted as scientific facts, though at first announced by one who was regarded as ignorant. Thus science becomes a witness for the Gospel.—*Deseret News.*

A CONVERT'S TESTIMONY.

THROUGH the courtesy of Elder Andrew Jenson, we print an extract from a letter recently received by him from Dr. Charles Hassall, of Farnworth, Lancashire. Dr. Hassall is a recent convert to the Church, having been for many years a member of the Reorganized Church of Jesus Christ of Latter-day Saints, commonly called Josephites.

"All the missionaries sent forth have my earnest and faithful prayers that God may indeed send His angels before them to prepare the way by removing the bias and prejudice from the minds of their hearers, that the seed may fall on good, prepared ground, bringing forth fruit to the glory of God. Also that the laborer shall at all times be protected and cared for and allowed to return to the bosom of his family who have also been preserved in safety till his return.

"I have to regret that the past thirty-three years of my life have been spent in the ministry of a counterfeit of the true Church; a very good imitation, I admit, but Daniel spoke truly when he said in the last days that God of heaven should set up a kingdom which should never be thrown down nor given to other people. And yet I have for thirty-three years preached, baptized, confirmed, ordained Deacons, Teachers, Priests and Elders, organized branches, wasted my substance, time and energies to foist a counterfeit. God forgive me, for I did not know to the full extent how far wrong I was, but though in my fifty-sixth year, my body is still robust and it is possible that God may preserve my life to cry 'Stand ye in the ways, and see, and ask for the old paths'; to show that the Church established April 6th, 1830, was not thrown down, but has continued ever since; that the quorums have always continued; that the gathering has always been taught; that temple building has continued, baptisms for the dead have been performed, with every other ordinance incident to the times of the restitution of all things, as spoken of by God's holy Prophets since the world began."

HEALED AT HER BAPTISM.

THE following extract is from a letter of President Joseph E. Robinson, of the California Mission:

"One incident occurred on November 3rd, at San Francisco, that has caused some attention and has been a source of joy to us. A Mrs. Laura (Mansell) Wilson, neice of President Zachary Taylor, and in her ninety-third year, was baptized, She is a very large and remarkably well-preserved woman, but for nearly three years past has been using crutches because of an accident to one of her limbs. She has not been able to even get up out of her chair without assistance, but immediately upon her baptism walked out of the water up several steps, peremptorily refusing any assistance, and then walked two blocks to the street car, got on it alone, and has not used her crutches since. In fact,

she tried to give them away at the baths where she was baptized, but the Elders carried them home for her. She has but one relative left, a granddaughter, who was much opposed to her baptism, but now rejoices with us in the wondrous blessing that has come to her grandmother.—*Juvenile Instructor.*

CURRENT EVENTS.

NEW LICENSING ACT.

An important parliamentary enactment to diminish drunkenness went into operation throughout Great Britain on the first day of this year. It is in advance of any national measure yet established, and will probably be helpful to the cause of temperance. The effects of the new act will be felt by all classes. Clubs where liquor is sold must be registered in the future, and public houses are made responsible for the drunkenness of their patrons. The new act makes any person that is found drunk in a public place while having in charge a child under seven years of age liable to a fine of forty shillings. Habitual drunkenness on the part of a husband or wife is a cause for separation, and loss of custody of children. When a person is judged to be an habitual drunkard and under the influence of drink commits an offense punishable by imprisonment, or three times within twelve months commits any offenses relating to drunkenness, he or she may not purchase intoxicating liquor for three years. If guilty of doing so such a person is liable to a maximum fine of twenty shillings for the first and forty shillings for subsequent offenses. The selling of liquor to such a person knowingly is punishable by a maximum fine of £10 for the first and £20 for subsequent offenses. The obtaining of drink for a drunken person or the aiding of such person to obtain it is punishable by fine or imprisonment. Clubs that dispose of intoxicants must be registered and give details of membership and other matters. If non-members are habitually admitted to obtain drink, or if frequent drunkenness of members occurs, or if the club is carried on in bad faith or for unlawful purposes, then it may be struck off the register. The selling of liquor at an unregistered club is punishable by heavy fine. Other provisions of the act carry out the general intention to stop drunkenness, without attempting to interfere with drinking that does not end in actual drunkenness.

THE COLONIAL SECRETARY IN SOUTH AFRICA.

The outlook is that Mr. Chamberlain's visit to South Africa will accomplish all that he anticipated. The reception given him in Natal was wonderfully enthusiastic. From the time of his landing at Durban all parties joined in making his visit memorable. At Pietermauritzburg, after a conference with the Natal ministers, the Colonial Secretary succeeded in having the colony's claims against the British government for compensation and other war expenses withdrawn, so that Natal's contribution to the late war is nearly £2,000,000. At the banquet where Mr. Chamberlain announced Natal's gift, the utmost enthusiasm on the part of the citizens greeted his statement. At Ladysmith at another banquet the Colonial Secretary made the important announcement that all receipts given by British officers during the war will be honored—that they are "as good as a Bank of England note." From

Natal, a self-governing loyal colony, to the Transvaal was naturally a material change, but so far as the Dutch population have shown their feelings, they have manifested pleasure at the important visit. The burden of Mr. Chamberlain's message is social unity among the white people of the colonies, a closer political unity among the colonies themselves and closer bonds of union between them and the mother country. His ideal is a South African federation that will help support the empire as well as enjoy imperial protection and benefits.

BLIND.

I know the apple trees above my head
Are bright and sweet with blossoms, rosy white;
I know that bees are flitting in and out,
And passing near me in their homeward flight;
I know the yellow sunlight softly lies
On tender green and blossoms, warm and kind;
I know—yet my poor heart with longing cries,
For I am blind, for I am blind!

I know the west wind gently lifts and blows
The pine trees' tassels hanging soft and green;
I know the cherry petals fall like snows,
And whiten all the ground as I have seen.
I know that robin flies with mud and stick
And bit of string his cosy nest to bind;
I know—and yet my heart with pain is sick,
For I am blind, for I am blind!

And yet the seeing eye is not, I say,
The richest gift that could be given me;
We, seeing, put our feet outside the way
And crush fair buds of opportunity.
Full, fragrant flowers of love, bright buds of hope,
Sweet, promised fruits of mercy we should find;
Yet, still unheeding, on we blindly grope,
While eyes may see, 'tis sometimes souls are blind.

SELECTED.

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